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CONTENTS

★ Prayer	5
★ Macmillan Number: Letters	6
★ Voice of Wisdom	9
★ Glory of His Name	
— Kanakadasa	10
★ My Rama — Mahatma Gandhi	11
★ What the Great have said about the Greatest	12
★ Valmiki Ramayana	14
★ The Lofly Ethic of Ramayana	
— N. Raghunathan	20
★ A Ramayana Quiz	
— R. Venkataratnam	25
★ Mukundamala	31
★ Uddhava Gita — 12	
— Prof. N. Kasturi	33
★ Inculcating Scientific Temper: Bhavan's Bold Experiment	
— C. Subramaniam	45
★ Here & There	
— V.S.R.K.	49
★ Destination Dandi	
— Mahatma Gandhi	57
★ Mahatma Gandhi's Epic Dandi March Recalled: Eye-catching Mural unveiled	59
★ Notes & News	65
★ The World of Books	79

FRONT COVER

Srirama Pattabhisheka

Painting: Smt. Vijayam Rajagopalan

Pray
and
leave
the rest
to Him



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आ नो ब्रह्मः क्रतवो यन्तु विश्वतः

A no bhadrah kratavo yantu viśvataḥ
Let noble thoughts come to us from every side

Rigveda 1-89-i



PRAYER TO SRI RAMA

प्रसन्नतां या न गताभिषेकतः

तथा न मम्ले वनवासदुःखतः ।

मुखांबुजश्रीः रघुनन्दनस्य मे

सदास्तु सा मंजुल मंगल प्रदा ॥

The radiance on the countenance of the scion of the Raghus remained the same all the time. Neither did the news of his anointment as Yuvaraja affect it nor the travails of a life of banishment to the wilds. May that effulgence grant me all things sweet and auspicious.

—Sri Rama Charitamanas

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BHAVAN
JOURNAL

Macmillan Number : Letters



from Lord Brockway



Home address: 31 Ashlyn Close, Bushey, Herts. WD2 2EJ

4 March 1987

Dear Mr. Ramakrishnan,

I have been very impressed by the issue of the Bhavan Journal which pays tribute to Harold Macmillan. I suggest that you should send a copy to the Conservative Central Office; their address is Smith Square, London SW1.

Sincerely yours,

19. Former Brockway

Mr. S. Ramakrishnan
Bharatiya Vidya Bhavan
Munshi Sadan
Kulapati K.M. Munshi Marg
Bombay 400 007
India



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From:

The Rt. Hon. James Callaghan, M.P.

26 February 1987

My dear Ramakrishnan,

Thank you very much for sending me a copy of the Bhavan's Journal dedicated to Harold Macmillan. I have already had a quick look through it and I am sure his friends and relatives will appreciate the care you have given to it. When I have finished with it, I would like to send it on to his daughter, Catherine and Julian Amery, her husband, in case they have not seen it.

It seems a long time since we met but I hope we shall have an opportunity to meeting again before too long. I hope you are well. My wife and I send our greetings to you.

*Yours sincerely
Jim Callaghan*

James Callaghan

Shri S Ramakrishnan
Bharatiya Vidya Bhavan
Munshi Sadan
Kulapati K M
Munshi Marg
Bombay 400 007
India

*Oh great gem whom the world praises
as the deity of sacred Vaathavoor
rolling in prosperity !*

*Whenever I meditate on the gospel spoken by you,
I derive a pleasure
more than the pleasure
which a pleasure-anticipating virtuous damsel feels
when thinking of the forthcoming union
with her passionate lover.*

—“PATHWAY TO GOD”

Trod By Saint Ramalingar.

—G. Vanmikanathan

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VOICE OF WISDOM

"Subtle is morality," Bhishma said to Yudhishtira. "I instruct thee not by the letter of the Veda alone, but by the Veda as interpreted by wisdom and experience. None may accomplish his course through the world aright with the help of a morality that is one-sided. The text of the scripture should be applied with careful exercise of judgement, otherwise it faileth grievously. Ushanas spake this truth in time of old, that scriptures are no scriptures if they cannot stand the test of reason.

"The presence of a knowledge that is full of doubts is no better than its absence. A morality that is based on words, without regard to special circumstances, leads to error. In a time of long-continued famine, the Rishi Vishvamitra took forbidden meat from a chandala, and compelled the Devas to take their customary share from that same meat offered in sacrifice, and thus to justify his act.

"Forgiveness befits the sannyasi; it does not always befit the king. The king may forgive injuries to himself. He may not overlook the slightest wrong done to the meanest of his subjects, if he wish himself and his country well. The sin that attaches to the killing of a person that should not be killed is equal to the sin of not slaying one that deserves to be slain. The king should ever exact with firmness, yea, severely, from all his subjects their respective duties. If he does not do this, then will they prowl about unchecked, like wolves murdering the weaker and devouring each other. It has been sung of old: 'She alone is a wife that speaketh pleasantly. He alone is a son that maketh his sire happy. He alone is a friend who may be safely trusted. That, verily, is the motherland wherein living is earned.' He alone is a king who ruled strictly without oppression, in whose territories the righteous have no fear, who cherisheth the poor and punisheth the wicked."

— Mahabharata — Shanti Parva

GLORY OF HIS NAME



Saint Kanakadasa

My God! I know not the way that is shown by the Vedas, and the Holy scriptures. neither I am well versed

in arguing about the Truth. O original principle, I am dull-witted; as You are merciful kindly bless me with true knowledge to glorify you. God, protect us always.

Even as a mother feeds her baby knowing its hunger, similarly, who will protect us other than you? Vedas glorify You as the womb of endless universe. God, protect us always.

O'God. You have the title of being a great family man having all these angels, devotees and universe as Your family. Such is the declaration of the Vedas. All are dependent. You alone are independent. Who else is capable, like you, of bestowing salvation on souls? O Sadguru, aren't you the only presiding principle of the whole universe? O God, please protect us always.

Some people renounce the world thinking that worldly happiness is ugly. They criticise birth and death, women and men and everything. They think they are pure just by bathing in rivers. My question is, how could this body be impure when You are dwelling in it? Body is Your temple. O God! please protect us always.

Many people, without knowing the philosophy of Truth, blame Your servants and read the vedas, puranas and the holy scriptures. What is the use? Your divine name itself is enough in destroying all bad karmas. O God! protect us always.

From 'Hari Bhakti Sara,' translated by Sant Keshavadas; published by Vishwa Shanti Ashram, 24 k.m. Arasinakunte, Nelamangala, Bangalore 562 123.

MY RAMA

Mahatma
Gandhi

Rama is but a synonym of God.

Millions of Hindus know Him under the name of Rama. As a child, I was taught to call upon Rama when I was seized with fear. I know many of my companions to whom Rama-nama has been the great solace in the hour of their need.

Rama is the strength of the weak.

Rama-nama is not for those who tempt God in every way possible and every time expect it to save.

It is for those who walk in fear of God, who want to restrain themselves and cannot, in spite of themselves.

Nevertheless there are those who are struck with doubt and despair. For them there is the name of God—Rama-nama.

Let us repeat Rama-nama with all our heart regularly every day, and ask for divine grace.

With the help of Rama we have got to overcome the ten-headed Ravana of passions with us. Success is bound to be ours if we have faith in Rama and surrender ourselves to His grace. Above all, do not lose self-confidence. Avoid indulgence of the palate.

To me Rama, Allah and God are convertible terms.

Rama-nama or some equivalent is necessary, not for the sake of repetition, but as an aid to effort for direct guidance from above.

It is, therefore, never a substitute for effort.

It is meant for intensifying and guiding it in the proper channel.

I have accepted all the names and forms attributed to God as symbols connoting one formless, omnipresent Rama. To me, therefore, Rama described as the Lord of Sita, son of Dasaratha, is the all-powerful essence whose name inscribed in the heart removes all suffering—mental, moral and physical.

[Collated from Gandhiji's writings. Courtesy: Navajivan Trust]



What the Great have said About the Greatest



"Rama and Sita are the ideals of the Indian Nation.

"Rama, the ancient idol of the heroic ages, the embodiment of truth, of morality, the ideal son, the ideal husband, the ideal father, and above all, the ideal king, this Rama has been presented before us by the great sage Valmiki.

"There is no other *pauranik* story that has so permeated the whole nation, so entered its very life, and has so mingled in every drop of blood of the race.

"All children, especially girls, worship Sita. The height of a woman's ambition is to be like Sita, the pure, the devoted, the all suffering."

— Swami Vivekananda

"The work of Valmiki has been an agent of almost incalculable power in the moulding of the cultural mind of India. It has presented to it, to be loved and imitated in figures like Rama and Sita, made so divinely



and with such a revelation of reality as to become objects of enduring cult and worship, or like Hanuman, Lakshmana, Bharata, the living human image of its ethical ideal; it has fashioned much of what is best and



sweetest in the national character, and it has evoked and fixed in it those finer and exquisite yet firm soul tones and that more delicate humanity of temperament which are more valuable things than the formal outsides of virtue and conduct."

— Sri Aurobindo

"Rama lore and Krishna lore are the two great axes around which the life of the Indian people, particularly the life of our village folk, has been revolving all through the centuries. A great part of the literature of



almost every language of India has been inspired by these two lores. It is not only literature, but almost every fine art which is intimately dependent on these two great lores of our country..."

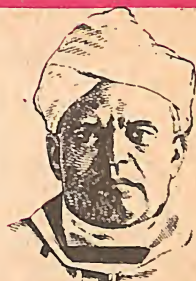
— Dr. Rajendra Prasad



"From the peasant in the field and the worker in the factory to the high-brow and the scholar, the story of Rama and Sita has been a living one. Among our great festivals, which spread joy and comradeship amongst all our people, there is none which is so popular, more especially in Northern India than the celebration of the story of Rama and Sita: Valmiki wrote his immortal epic and in later days, Tulsidas, writing in homely language, made this story a part of the texture of the lives of our people. A story and a book which has had this powerful

influence on millions of people, during some millennia of our changing history, must have peculiar virtue in it. I do not think any person can understand India or her people fully without possessing a knowledge of the two magnificent epics that are India's pride and treasure."

— Jawaharlal Nehru



"The *Ramayana*, I hold to be almost without a rival in the world's literature. Whether we judge by the grandeur of the theme, by the variety of characters portrayed, by the tone of its idealism, or by the appeal that it makes to the devout heart, it ranks amongst the noblest monuments of poetic genius. Of the countless benefits — one may call them blessings — that the *Ramayana* can confer, the highest is the training of the emotions and of the spirit. Of the lessons it teaches, the highest seems to me to be the exaltation of *dharma*. On its altar everything must be sacrificed, reverently and cheerfully.

The author who conceived and delineated the character of Rama in such convincing detail as we have in the *Ramayana* is a supreme genius. Poet, prophet or seer has seldom presented to the mind of man so noble an apotheosis of duty."

— Rt. Hon. V.S. Srinivasa Sastri

Valmiki Ramayana: A condensed version



Valmiki's Ramayana forms the very warp and woof of Indian culture. There is not a corner of the land where the story of Sri Rama is not known. Whether we look upon Sri Rama as a mortal exemplifying human excellence at its highest or an incarnation of the Supreme in the land of the living to uphold Dharma, He is like a lodestar in our journey through life. There are several versions of the Ramayana in different languages but Valmiki's epic poem in Sanskrit remains the matrix from which the others have drawn liberally.

In the history of Sanskrit literature, the Ramayana is considered the first epic poem and Valmiki, the first of poets, Adi Kavi. Valmiki got the germ of his theme from Narada, and was prompted by Brahma to narrate the story of 'the man' who united in himself 'many and rare qualities'. The sight of a cruel act of a hunter, causing separation, through death, of a male bird (Curlew) from its mate stirred Valmiki, the rishi, to compassion. Out of his sorrow were born the first words of the poem set to a metrical pattern — the *anushtubh* metre. Valmiki in original Sanskrit needs to be read for the sheer music of the poetic diction. "The music of Valmiki is like a trill of temple bells, to the caress of the evening air, borne over placid waters, and mingling with the sighing of the wind in the palm-groves; there is moon-magic in it, and the silent majesty of the stars".

There have been persistent requests from our readers to reproduce Valmiki's epic with English translation. But the task of serialising 24,000 verses is a daunting one — it may take any number of years, perhaps ten years if there is no interruption. We have, therefore, taken recourse to the next

best alternative — to serialise the condensed version of the poem brought out by Shri G.A. Natesan of Madras, 52 years ago. The condensation in the poet's own words (done in about 2100 verses by Pandit A.M. Srinivasachariar) with verse-by-verse English translation by Prof. P.P.S. Sastri B.A. (Oxon) is a marvel of scholarship. In a tribute to the late Sri Srinivasachariar, the Rt. Hon'ble Srinivasa Sastri has said: "There is nothing in this abridgement which is not Valmiki's. No vestiges are visible of the dismemberment, no transfusion from a foreign organism, no prose links, no variation from the anushtubh metre....." As for the translator, Prof. P.P.S. Sastri, Srinivasa Sastri has nothing but praise. Prof. Sastri, he says; has conformed to the original, word answering word and clause to clause.

We have great pleasure in serialising the condensed version of Valmiki's epic poem.

— Editor

Ramayana, a Mirror of the Highest Ideals of Culture

In all climes and in all ages, poetry has been conceived more as an intuitive art than as otherwise. In India, too, the first great poem, first because of the production being the work of the earliest known human author in Indian Literature and great because of the unanimous verdict of posterity, was born of the poet's innate 'pratibha'. Valmiki is the earliest poet known to classical Sanskrit Literature and has been the pattern to all subsequent aspirants to the poet's mantle. The idea of the poem arose in him, not on account of any external urge to create a work, but as the expression of the spontaneous overflow of one of the most consuming senti-

ments of the human mind, the sentiment of 'karuna' or compassion for the afflicted and the distressed.

In giving expression to the sentiment, Valmiki's words set themselves to rhythm and cadence suited to the occasion and we have the most beautiful, melodious, soul-stirring and artistic poem, as the result.

The 'Ramayana' is a mirror of the highest ideals of Hindu culture and civilisation. Herein is described the ideal hero Sri Ramachandra who is not only the exemplar for all living and dutiful sons but who is also the ideal husband and king. In Lakshmana, we have an ideal

कूजन्तं राम रामेति मधुरं मधुराक्षरम् ।

आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥

यः विबन् सततं रामचरितामृतसागरम् ।

अतृप्तस्तं मुनिं वन्दे प्राचेतसमकलमषम् ।:

I salute Sage Valmiki singing melodiously like a cuckoo, perched on the bough of the tree of poetry, the sweet syllables 'Rama! Rama!'

I bow to the sinless Sage Valmiki (son of Varuna, the god presiding over water), who, though incessantly drinking off the nectarine ocean of Rama's story, remains unsated.

brother, who shares the fortunes of his eldest brother and Guru in city and forest, in joy and distress. In Ravana and Vali, we have two types, who seem to prosper in the midst of their very excesses but who reap their well-merited retribution in due course. Sita is the noblest flower of Indian womanhood, devoted to her lord in thought, word and

deed, whether in her-own palace or under duress in an enemy's camp.

There can be no better textbook of morals which can be safely placed in the hands of youths to inspire them to higher and nobler ideals of conduct and character.

— Prof. P.P.S. Sastri.

Whoever daily reads or hears with devotion the sacred Ramayana, the life story of Sri Rama, is absolved from all his sins and lives the full span of life.

—Valmiki Ramayana

तपःस्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।

नारदं परिप्रच्छ वाल्मीकिर्मुनिपुङ्गवम् ॥

Of Narada, the great sage, foremost among the learned, delighting in austerities and scriptural studies, Valmiki, the ascetic asked:

को न्वस्मिन् सांप्रतं लोके गुणवान् कश्च वीर्यवान् ।

धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो हृदन्नतः ॥

"In this world, today, who is meritorious and heroic, versed in his duties and of grateful mind, true in speech and firm in vows?

चारित्र्येण च को युक्तः सर्वभूतेषु को हितः ।

विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥

Who is endowed with character, who is kind to all, who is wise and capable and who is the one comely person?

आत्मवान् को जितक्रोधो ध्युतिमान् कोऽनसूयकः ।

कस्य बिभ्रयति देवाश्च जातरोषश्च संयुगे ॥

Who is master of self and has conquered wrath? who is brilliant and devoid of envy? whom, when roused to righteous anger in battle, do even the gods fear?

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ॥

This do I wish to hear; my eagerness is indeed great".

श्रुत्वा चैतत् त्रिलोकज्ञो वाल्मीकीर्नरवो वचः ।

श्रूयतामिति चामन्द्य प्रहृष्टो वाक्यमब्रवीत् ॥

Hearing these words of Valmiki, Narada the knower of the three worlds, being well pleased, called on him to listen, and said:

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः ।
मुने वक्ष्याम्यहं बुद्ध्वा तैर्युत्कृष्टभूयतां नरः ॥

"Many and rare are the virtues enumerated by you; O sage, I shall speak with knowledge, hear of the man endowed with these:

इक्ष्वाकुवंशप्रभवो राम नाम जनैःश्रुतः
नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥

Descended from the line of the Ikshvakus, he is known to men as Rama; self-controlled (he is), greatly heroic, possessed of brilliance, firmness and restraint,

बुद्धिमान् नीतिमान् वाम्नी श्रीमान् शत्रुनिबर्हणः ।
धर्मज्ञस्सत्यसन्धश्च प्रजानां च हिते रतः ॥

Wise and just, skilled in speech, endowed with virtues, the destroyer of foes, knowing the right, true of promise, and devoted to the welfare of his subjects,

यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यस्समाधिमान् ।
रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥

Famous, rich in knowledge, purity, attractiveness and intent on the protection of the suppliant, the protector of all life, and the upholder of the right,

सर्वदाऽभिगतः सद्भिः समुद्र इव सिन्धुभिः ।
आर्यस्सर्वसमश्चैव सदैकप्रियदर्शनः ॥

The resort of good men, at all times as the ocean is of rivers, noble, impartial and always the one comely person,

स च सर्वगुणोपेतः कौसल्यानन्दवर्द्धनः ।

समुद्र इव गाम्भीर्यो स्थैर्ये च हिमवानिव ॥

He is, besides endowed with all meritorious qualities, increases the joy of Kausalya, is like the ocean in depth and in firmness like Himavan,

विष्णुना सदृशो वीर्ये सोमवत् प्रियदर्शनः ।

धनदेन समस्त्यागे सत्ये धर्म इवापरः ॥

Like Vishnu in valour, pleasant of countenance like the moon, Kubera's equal in bounty and in truthfulness, like another Dharmam.

नारदस्य तु तद्वाक्यं श्रुत्वा वाक्यविशारदः ।

जगाम तमसातीरं जाह्नव्यास्तर्बिद्वरतः ॥

Valmiki, the learned in speech, hearing the words of Narada, proceeded to the banks of the Tamasa, not far distant from the Ganges.





The Lofty Ethic of Ramayana

N. Raghunathan

The extraordinary hold of the Ramayana on the Indian people is partly at least due to the lofty ethic it teaches and the belief of the devout Hindu that this ethic derives from God and was taught by precept and practice by Rama, the incarnate Divine. Wordsworth's apostrophe to Duty as 'stern daughter of the voice of God' is very apt as literal description of the key concept of Dharma. This, as we shall see, has many connotations. But in the epic it stands mainly for the law given out through the Veda, which describes itself as "the breath of the Lord,"

It governs the moral order of the universe and lays down the principles by which human society, as well as the internal world of man, the microcosm is regulated and integrated. The Ramayana has something pertinent to say on all the aspects of Dharma — its relevance to the social order, the cosmic order, the sense of mutual obligation that binds the universe, together with the Karmic ties, the religious impulse which is the parent of that ethic, and lastly the

Adhyathmic Reality to the realisation of which Dharma finds its crown and consummation.

Valmiki depicts the world of Rama as engaged in the balanced pursuit of the 'purusharthas' or ends of life under the aegis of Dharma. That Dharma is not obvious to the natural man, nor can it be ascertained solely by the exercise of the discursive reason. In telling Vali (II. 18.5) that he, who had not been instructed in Dharma by men grown old in wisdom, who had lived much as he pleased, could not have known it truly, Rama was merely saying what the Veda itself has said (Taitt. Up. I. 11). Dharma is to be known from the Vedas, the Smritis (law books), the practice of Sishtas, learned and wise men, who are free from harshness and in love with Dharma and lastly, where all these authorities are silent, from 'atma tushti', the internal conviction of the man who has learnt self-control. In controverting the materialistic views put forward by Jabali and others in various contexts, Rama takes his stand uncompromisingly on revelation, using reason only to reinforce the revealed truth.

In an organic society based on function, the King who administered and enforced the Law as thus ascertained, played a crucial part. Rama was the ideal king because as he declared,

"Dharma is ever dear to me." (Dharmam ishtam hi me sada). He helped every man to persevere in the discharge of his duties without let or hindrance. And like him his subjects found the highest satisfaction in the pursuit of their avocations, all classes being free from covetousness, which is the root of all sins.

The ends of life are defined as Dharma, Artha, Kama, Moksha. Leaving Moksha aside for the moment, it must be said that Dharma is described by the poet as Rama's main preoccupation, the other two being ancillary and subject to it. While the satisfaction of human desire and the acquisition of a competence as the means thereto are necessarily involved in the realisation of the ideal of a full life, they must be pursued without detriment to one's moral integrity. And that means that a man must do his duty at all cost, sacrificing wealth and pleasure to it if necessary.

Rama, in maintaining this proposition, used a homely illustration, "The pursuit of duty, of wealth and of pleasure, which have been accepted as the various means of securing the fruits of a life lived in accordance with 'Dharma', are all comprehended in the first of those means-or that I have no doubt! even as all of them may be served by a wife who is obedient, who is loved by her hus-

band, and has given him a good son. Of actions into which all of these purposes do not enter only that may be commenced which purposes duty to itself. For he who is intent only on gain is hated by the world; while he who is ruled by his desire has little esteem." (II xxi 57 and 58).

Rama recognised the sovereign presence of spirit in all that lives and respected other men's integrity as he maintained his own: "Na chavamanta bhutanam Na Cha Kalavasanugah."

The people of Ayodhya testify to his rich nature and infinite capacity for refined enjoyment. "He knows the pleasures of opulence, and he can give himself in ample measure to those who love him. But out of the regard for Dharma, he will not do what would convict his father of dishonesty." In the midst of the tempest roused by Kaikeyi, we have a brief but unforgettable glimpse of the quiet yet exalted happiness that Rama and Sita knew. (II 16.8 to 12), Rama regarded kingship as no sinecure or excuse for idle pomp. But he had a relish for the dignities as well as the responsibilities of the kingly office. That he felt the foiling of his legitimate hopes keenly was evident from his iron self-control breaking down for a moment when he took the ill news to Sita. But that was only for a moment. By the time Lakshmana came up with his angry protest he had summoned dis-

नीलाम्बुज श्यामल कोमलाङ्गं
सीतासमारोपित वाम भागम् ।

पाणो महासायक चारुचापं
नमामि रामं रघुवंशनाथम् ॥

I bow down to Rama, the foremost amongst the Raghus, whose handsome body is of dark blue colour like the blue lotus, who has Sita seated on his left, who wields a beautiful bow and great arrows in his hands.

—Tulsidas

passion enough to his aid to tell his brother that, using his discriminating intellect and recollecting the fundamental truth of things, he was no longer depressed. In fact his resilient mind had made him see that exile in the forest had its compensation no less than service on the throne.

Dharma — which has yet another meaning, righteousness — is confronted by its opposite 'adharma.' But the Ramayana is wholly in tune with the 'upanishadic' thought, which does not recognise the existence of Good and Evil as autonomous categories eternally operating, as Zoroastrianism does for instance. The wise old Malyavan,

Ravana's grandfather, tells the Rakshasa King, "The exalted Lord, the Grand sire, created Dharma and Adharma as two supports, the one for the gods, the other for the 'asuras'. Dharma is said to be on the side of the gods who conduct themselves worthily. When you were engaged in world conquest you worked havoc on those things that make for 'dharma' and fostered 'adharma'. Because of this our enemies have waxed strong. That 'adharma' which you strengthened by your heedlessness now devours us. It favours the gods and strengthens them. You have provoked the terrible anger of the 'rishis' by what you have been doing in the pursuit of pleasure." (VI. 25, 12, to 17). But Ravana's retort to the old man is characteristic. "I might break into two but I shall never bow my head to anyone. If this is a fault, it is one with which I was born. It is impossible to change one's nature."

Odyssey of Questing spirit

The Ramayana is the Odyssey of the questing spirit. It is particularly rich in the insights that it offers into the psychology of the man who strives to uplift himself, and it uses, in this behalf, all the resources of myth and symbol that are at the command of the poet. The long account of the Vasishtha-Visvamitra quarrel displays with subtle - under-

standing the snares and pitfalls in the way of one who would control the mind and the appetites. It was the violation of the ahimsa doctrine that roused Vasishtha's wrath.

The poem describes entertainments which might seem at first sight more appropriate to a romance like the 'Brihat-katha' or the 'The Thousand and One Nights.' But Valmiki uses them with a severely practical purpose. Vasishtha's feast brings out the fatal flaw in Visvamitra's character, the Kshatriya's lust for power, which unfits him to be a guardian of Justice which the Upanishad speaks of as 'Kshatrasya Kshatram', that armour of the weak which makes them stronger than the strongest.

Bharadwaja's reproduction of the pleasures of heaven on earth for a night not only exposes the unheroic character of men in the mass, like those of Bharata's army, who with god-like benevolence declare that they wish well of both Rama and Bharata, but so far as they are concerned, they are quite happy where they are, and they innocently assume that their felicity will last for ever. It does not. It was real enough while it lasted, but the next morning all that remained was "the splendid and variegated wreaths crushed under foot and scattered all round." The suggestion is that sojourn in Indra's heaven is no

more permanent than those magit hours in the hermitage. The perfumes and the fumes of intoxication' is the poet's way of suggesting the persistence of 'vasanas' and the self-perpetuation of 'Karma'.

'Devanam Hrdayam Saumya guhyam Rama Parantapa' — is Dasaratha's summing up of the gods' tribute to Rama. Brahma himself had said: 'Prabhavan Nidhanam va te na viduh Ko Bhavan iti': echoing the words of the Vedic seer 'Kasmai devaya havisha videma: even as Kalidasa was to echo Valmiki when he said: 'Yathartham veda Kasta-va.' That is as far as we shall get towards the explicit formulation of the Supreme Reality in the Ramayana.

The Ramayana, and in particular, the 'Sundara Kanda' have been interpreted in terms of 'yogic' experience. Hanuman's description of Sita's Ramadhyana in exile reminds one of the self-forgetfulness of the 'yogi' in 'samadhi'. And the mental tribulations that Hanuman himself undergoes before his discovery of Sita and his groundless fears for her safety' later may, without being fanciful, be compared to the errors — avidya, asmita, raga, dvesha and abhinivesa that the yogi is liable to fall into before he attains the goal. Hanuman's resuming of his normal size on landing in Lanka is compared to the yogi's kaivalya or possibly to the Vedantist's 'moksha.'

याम्यां दिशं भजति किंपुरुषाख्यवर्षे
संसेवितो हनुमतो दृढभक्तिभाजा ।
सीताभिराम-परमाद्भुत-स्पर्शाली
रामात्मकः परिलसन् परिपाहि विष्णो ॥

Give protection to me, O Vishnu, Thou who dost occupy Kimpurushavarsha to the south of Ilavrita in the unique form of Rama, charming due to Sita's presence by the side, and worshipped by Hanuman with firm and unwavering devotion!

—Narayaneeyam 21-7

A RAMAYANA QUIZ



R. Venkataratnam

A. General

1. Name the elder eagle.
2. Four coronations take place. Mention them in the order they occur.
3. Who was the younger of the two younger brothers of Ravana?
4. During Rama's exile to the forest, which place was the capital of the Kosala kingdom?
5. Correctly rearrange in the chronological order:
Aranya, Ayodhya, Kishkin-

dha, Sundara, Bala and Yuddha Kandas.

6. Siva-dhanush or Vishnu-dhanush? — which bow was broken first by Rama?
7. Who was the first to bring blemish to the saintly robe?

B. Tales on Rama : You have to and authors match.

1. Raghuvamsha : Bhavabhuti
2. Raghuvendra : Tanjavoor
Gadya Sundaresa
Sarma
3. Uttararama : Vedanta
Charita Desika
4. Daasarathi : Kalidasa



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C. Answer instantly without a moment of thinking

1. How many persons do you see in a Rama Pat-tabhisheka picture?
2. The proportion in which Dasaratha distributed the payasa to his queens — Can you say?
3. Name the only woman whom Rama killed in his life.
4. Name the person who breathed his last uttering 'Hare Ram, Hare Ram' in recent times.

D. Whom do we mean in each of these descriptions:

1. He was the palace-driver, kept as if for leaving people in forest.
2. It is stated that Rama performed obsequies for him, as if he was doing for his own father the funeral rites.
3. He came, all the way, as if to clash with Rama, but finally left blessing Rama with all his powers acquired through penance.
4. He was so humble and modest that he was not himself aware of all his powers and potentialities.
5. Rama went all the way to her place to give her moksha.

E. The lesson that Ramayana teaches us — which would you choose as correct, from the following?

1. You should not allow the servants to poke their nose in household affairs (Man-

thara, the hunch-back did it).

2. Thoughtlessly do not make promises (Dasaratha did it to Kaikeyi).
3. If you cast an evil eye on another man's wife, you are doomed! (Ravana's fall was due to this weakness in him).
4. If you go out, do not be asking for this and that all the way! (Sitadevi's love for the golden deer)

F. Guess who are the characters, described here:

1. If anyone fights with him in a straight contest, half the power of the opponent gets added to his strength making him stronger still.
2. This man, as a robber, tried to way-lay sage Narada, and finally got converted into a noble soul.
3. The person who first sang his now-famous 'Kausalya Supraja Rama' sloka in Valmiki Ramayana to wake up his disciples.
4. Really it was she who was responsible for Ravana's downfall.

G. Right or Wrong

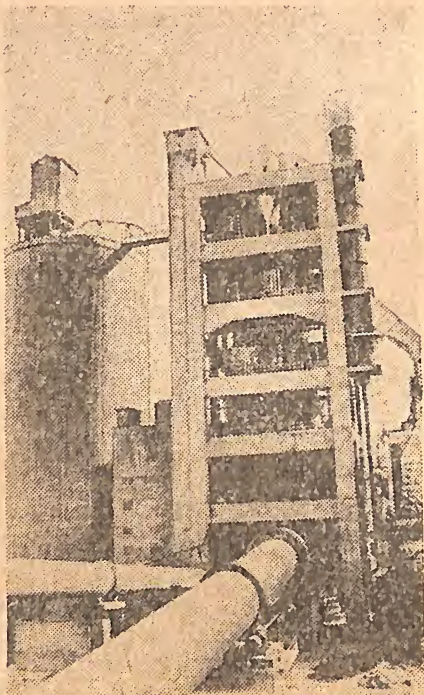
1. Rama chopped off Surpanakha's nose when she talked rubbish.
2. Rama started off in a chariot, had a little boating, went mostly by foot and returned by air!
3. After Sita-Rama's wedding, nobody knows where sage Viswamitra went

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away. because, he does not further appear anywhere.

4. Valmiki has called his epic as "Sita's Supreme Life Story."
5. Vibhishana's daughter also was, like her father, favourably disposed towards Sitadevi.
6. Lava and Kusa were born to Sita in the palace in Ayodhya.
7. Rama's incarnation is called 'Purna-avata'.
8. Valmiki Ramayana contains two lakh and 40 thousand couplets.

ANSWERS

These are our answers. Please compare them with your own and check whether we are correct!

- A. 1. Sampati
2. Paaduka, Sugriva, Vibshana and Rama Pattabhishekam (The Lord has his own at the end)
3. Vibhishana
4. Nandigram
5. Bala, Ayodhya, Aranya, Kishkindha, Sundara and Yuddha Kanda
6. Siva-Dhanush, prior to the wedding
7. Ravan
- B. Right side should be: Kalidasa, Vedanta Desai, Bhavabhuti and Sarma
- C. 1. 6 persons (4 brothers, 1 devi and 1 Anjaneya)
2. $\frac{1}{2}$ Plus $\frac{1}{4}$ plus $\frac{1}{8}$, $\frac{1}{8}$ (They say so)

3. Tataka

4. Mahatma Gandhi

- D. 1. Sumantra, 2. Jatayu, 3. Parasurama 4. Hanuman, 5. Sabari

E. You can have your own! But No. 3 is taken as the most important lesson.

- F. 1. Vali, 2. Valmiki, 3. Vishwamitra, 4. Surpanka.

- G. 1. Wrong. It was Lakshmana
2. Correct
3. Correct

4. Yes

5. Yes

6. No. They were born in Valmiki's ashrama

7. No. Lord Krishna's is said to be a Purna Avatar.

8. No. 24,000 couplets only.



*Since the partner of Her with shoulders
like the smooth bamboo,
He with the throat which swallowed the poison,
He who plays the veenaa
and wears on His crown
the flawless moon and the Ganges,
since He has entered my mind,
the Sun, the Moon, Mars, Mercury,
Jupiter, Venus, Saturn,
and the two Snakes (Raahu and Kethu)
they all are unqualifiedly good, good indeed,
goodly good are they to the devotees,
exceedingly good they are !*

—Saint Ramalingar

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English translation
by Dr. Raja Ramanna.

जिह्वे कीर्तय केशवं मुररिपुं चेतो भज श्रीधरं
पाणिद्वन्द्व समर्चयाच्युतकयाश्चोत्रद्वय त्वं शृणु ।
कृष्णं लोकय लोचनद्वय हरेर्गेच्छाङ्घ्रियुग्मालयं
जिघ्र घ्राण मुकुन्दपादतुलसीं मूर्धन् नसाधोक्षजम् ॥ १७ ॥

O ! tongue let me repeat His holy name;
O ! mind let me meditate on the Lord of the three worlds;
O ! hands let them be clasped to worship Shridhara;
O ! ears let them hear of the great deeds of Achyuta;
O ! eyes let them be fixed on Him that is Krishna
O ! feet take me to the temple of the Lord ;
Let me smell the tulasi at Thy feet
With my head on the ground in prostration before Thee.

हे लोकशृणुत प्रसूतिमरणव्याधेश्चिकित्साभिमां
योगज्ञास्समुदाहरन्ति मुनयो यां याज्ञवल्क्यादयः ।

अन्तर्ज्योतिरमेयमेकममृतं कृष्णाह्यमापीयतां
तत्पीतं परमौषधं बितनुते निर्वाणमात्यन्तिकम् ॥ १८ ॥

Listen, all of you to this cure for the disease of death which
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Uddhava Gita — 12

Prof. N. Kasturi

If you win Me, there is nothing higher or more precious to win. But, it is indeed hard, well-nigh impossible of attainment, even after years of toil and tribulation. But, the Gopis were able to win Me, through intense yearning. They felt unbearable heartburn, when Akrura (Not-cruel) took Me and Balarama in his chariot to Mathura, according to the command he received from Uncle Kamsa. They had nothing else to live for. The times they spent with Me were as short as minutes for them; after I left, the times were as long as ages for them. Overcome with love for Me, they lost all sense of physical existence; they filled

themselves with Me, just like the sages who visualise Me in the depth of their being. Like rivers that lose their names, their distinctness, and their taste, when they merge in the ocean, they lost their individual likes and dislikes, talents and skills, names and forms, when they merged in the Bliss that is Me. Those of them who were prompted by physical love soon transmuted it into supreme self-less Love, when they got involved with My Universal Love. Association purged them of dross and purified their emotions and passions, so that they were led to the Bliss of Mergence, of Union with the Absolute. (12-13)

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Therefore, dear Uddhava, pay no heed to the scriptural and traditional injunctions, with their do's and don'ts and give up all discussion regarding action and inaction, distinction and non-distinction. Worship Me, who is manifesting as all this Universe, the One, and surrender your every activity to Me; thus, you can rid yourself of all fear. (12-15) Uddhava interrupted Lord Krishna, posing before Him his problem, that was still unresolved. He said, "Lord! I remember You told me a while ago 'Man has to be ever active, sincerely carrying out the duties and discharging the responsibilities laid down for his age, status and profession; now, You advise, 'Pay no heed to the do's and don'ts; surrender to Me; that is enough!' This confounds Me, please clarify. (12-16)

Bhagavan replied, "My dear Uddhava! Why do you make such an unbridgeable distinction between worship and work, struggle and surrender, activity and peace? Work is worship; activity ensures peace; struggle results in surrender. All work is worship. The Lord urges you to work, directs your work, allows you to work and allots the fruits. He appears as this manifoldness, because He willed it so, and He became all this — body,

mind, senses, intellect, feeling, speech, emotion, thought. But; yet, you believe you are the agent, the doer, the enjoyer, the sufferer; this is due to your ignorance and consequent confusion. Recognise the injunctions, prohibitions and regulations, the do's and don'ts, as instruments to clarify the Consciousness so that the Truth, of God being All, is reflected in It. When that happens, work ceases to be important. He alone matters, for, you are He. And He is you.

Let me elaborate this a little. Fire is latent in a log as heat; when vigorous friction is applied, a spark appears; this is cultivated into a flame; fed with clarified butter in holy sacrifices, it becomes a blazing fire. Your speech is also like this. I manifest first in the sacral plexus, the Muladhara, (where the Kundalini or the Vital Power is lying coiled, awaiting awakening and ascent through the spinal channel to the Thousand-petalled Lotus on the crown of the head) as nada, or superfine sound. It ascends like the Kundalini, along the yogic centres and become, first, distinct with distinguishable parts and then, is clearly articulate, with short and long vowels, accent and syllable, as well as consonants. But, every development is inherent in the original Nada. Like speech, all activities are Myself in reality.

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I am the motion in the feet; I am the vital airs that cause excretion; I confer on the nose the skill to smell; the tongue tastes because of Me. The eyes see things that are lit, the skin distinguishes rough and smooth, cold and heat, through Me, because I will it so. The ear hears sound and the mind wishes and decides, since it is part of Me; why, the entire Universe that is cognised by means of attributes is only My patent gross body. It is not distinct from Me. I am the seed which has sprouted and grown so big and so wide; the tree is but a manifest unfolding. I am the origin of all attributes; I am the One that was Unmanifested when there was nought else but the One. I am the Womb of the billion-petalled Lotus called the Universe. Time induced the delusion of manifoldness and multi-form-ness. I am the warp and the woof of this garment called the Universe. The garment is God, as much as the yarn is God. (12-20)

The attributes or characteristics, Sattva, Rajas and Tamas are of the Intellect, not, of the Atma. The Tamas and Rajas have to be destroyed by Sattva and Sattva too has to be overcome by Sattva itself. For, when Sattva develops, ignorance will vanish and attributes will be transcended. Through Sattva, man grows in devotion to Me, and in righteousness. I shall tell you about the things that help

the growth of the Sattva nature. They are ten in number: The Vedas, Water, People, Place, Time, Activity, Birth, Meditation, Mystic Formulae, Refinement. Of these, aspirants must select whatever good men recommend and avoid whatever they condemn. They recommend Sattva and condemn Tamas; they are indifferent to some aspects of these; they are the Rajasic aspects. For example, follow the Vedas and scriptures when they teach the realisation of the Reality. Drink pure holy water, not intoxicating drinks. Mix with people who follow spiritual discipline, avoid the company of the bad, cruel and sensual people. Select as the place of residence a quiet spot, full of inspiration for spiritual practice; avoid gambling dens, picnic spots and hilarious bazaars. Meditate in the pre-dawn hours, called Brahmamuhurta. Be engaged in activities essential for the discharge of your duty to yourself; do not be immersed in activity that attracts you by the filmly fruits they can give you; do not have the fruits in view at all; be active in the service of God by means of your work. Use this chance, that birth has given, to adore the merciful Providence. Accept the mystical formulae like OM, (the Pranava) and reject others that propitiate evil powers and forces. Refine yourselves by processes that can illumine the Atma. This is the



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way to increase the Sattva (the balanced, equable attribute) in you.

You know that the forest fire caused by the friction of one dry bamboo with another reduces to ashes the entire forest and then, goes out, itself. So too, when Sattva develops, it destroys the Rajas and Tamas, the sins and sanctities and the accumulated consequences of all previous lives — so that there is nothing left, not even the Sattva attribute, to sprout into another birth, another term of life, and another death. (13-7).

Uddhava intercepted with a question for which he was anxious to get an answer. "O Krishna", he said, "Why is it that men pursue objective pleasures, though they know from bitter experience that they are but the obverses of pains which are the reverses. They behave like dogs, donkeys and sheep, which are not deterred by obvious dangers, because they are foolish or fanatic in their attachments. (13-8)

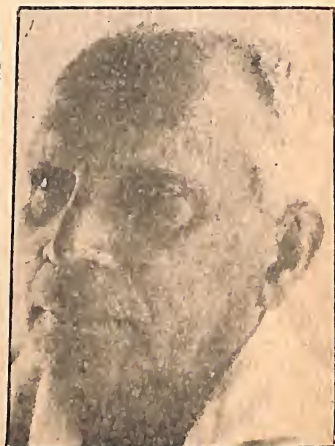
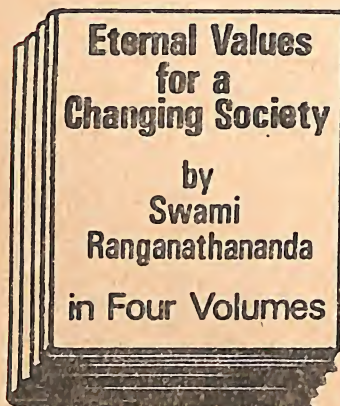
The world is a giant tree, grown out of the twin seeds of 'right' and 'wrong'; its roots are the 'tendencies and twists' of character and desire that dominate behaviour. The attributes of equanimity, activity and stupidity are the channels through which the sap ascends, and gets distributed. The five elements

are the five big branches. The objects cognized through sound (by the ear), touch (by the skin), taste (by the tongue), their form (by the eye) and their smell (by the nose) are the spreading boughs that proliferate from the branches. Of these boughs, there are eleven notably important: the organs of perception, the organs of action and the mind. Upon this tree dwell two birds of the same plumage and species — one actively consuming the fruits and experiencing the consequences of joy and grief, the other, silently witnessing its twin. The bark of the tree is composed of the three tempers — sanguinary, phlegmatic and choleric. It has two types of fruits: Joy and Grief. It is so formidable in its growth, that it reaches even the solar region. The fruits of grief are relished and swallowed by vultures that infest villages and towns, while the fruits of joy are consumed by the super-swans that dwell in the silent forests.

Know that he who knows that the Many is really the One is the real knower of the greatest truth that is to be known. I told you about the need for devotion and surrender. Remember that devotion is the sharp edge of the sword of wisdom. The sword gets sharpened through service of the Preceptor and learning from him, as well as by steady faith. With that sword, cut asun-

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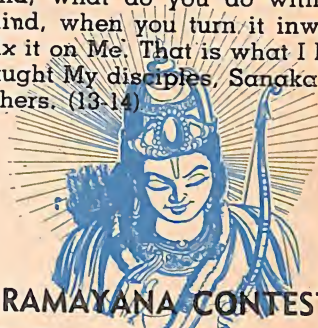
der the limited Individual-sense and become the Unlimited Universal Atma. Whe you have succeeded in securing the Awareness of the Absolute, you have no more need for the Sword. It will fall off by itself. Man has to observe do's and refrain from don't's, when the reality is experienced. Until then, they are valid and valuable. (12-24)

The Animal in Man

Bhagvan replied, "They have lost their sanity; they identify themselves with the body; they grow in passion and emotion; they act as if possessed; they are overpowered by desire; they become the slaves of the desires and act frantically for their fulfilment. Infatuation takes hold of them. Though their conscience whispers warnings and their reason counsels control, they are carried away on the flood of desire.

A few, however, reflect upon the comparative values of desire and detachment, and start practising the withdrawal of their minds from passionate activity, and they are saved from entanglement in misery. Or, I shall tell you of another discipline by which the prancing mind can be held back. Regulate your breath, for, breathing has its effect on the mind. Be seated in one posture, that is conducive to the process of breath regulation for long. Then, fix the mind on Me,

at the proper hours, steadily, and without wavering or getting disheartened. You will succeed in winning equanimity at the end of the course. This is called Yoga — the withdrawal of the mind from the objective world. And, what do you do with the mind, when you turn it inward? Fix it on Me. That is what I have taught My disciples, Sanaka and others. (13-14)



RAMAYANA CONTEST

The Ramayana Contest was originally scheduled to be held on Ramnavami day. However, owing to several requests for extension of time, we have decided to conduct the examination and the contest on Vijaya Dasami day this year.

We, therefore, will enrol further candidates for the contest. Those who would like to participate in the contest should send Postal Order, drawn in favour of Bharatiya Vidya Bhavan for Rs. 10/- The course material etc required for the contest will be supplied after the candidates fill in the form and send the fee of Rs. 20/- in the case of Juniors (12-16 years, adults Rs. 40/- (above 16 years). The last date of receipt of application will be 15th June 1987. For any further details, write to Prof. R.A. Kashyap, Course Director, Bharatiya Vidya Bhavan, Munshi Sadan, Dr. K.M. Munshi Marg, Bombay-400 007.

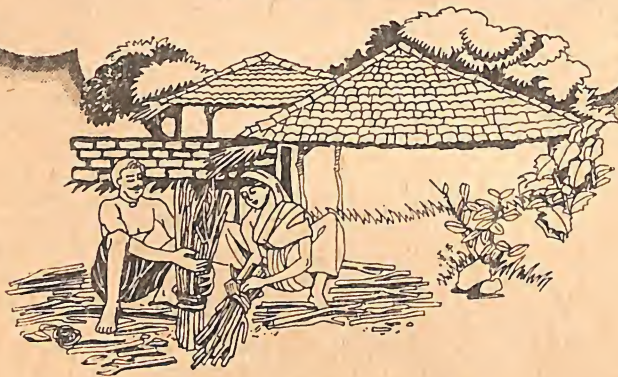
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Bhavan's bold experiment

— C. Subramaniam

THE Bharatiya Vidya Bhavan has been constantly reviewing its educational policies in keeping with national demands of a conscious and growing modern society. A common denominator in the Bhavan's educational pattern has been the preserving of the country's cultural past, linking it with the exacting needs of an age of science and technology and producing a generation of boys and girls with high motivation in its many Vidyashrams.

One such institution in Bhavan's chain of Higher Secondary Schools, is the Gandhi Vidyashram, a residential Public School started in 1983 at Kodaikanal. The inspiration came from Swami Chidbhavadaji Maharaj of Ramakrishna Tapovanam whose wise counsel is valued much in the building of this residential public school in the sylvan surroundings of the Kodaikanal hills.

One of the major tasks before us today is the introduction of new frontier areas of science in our educational curriculum. For instance, earth and planetary sciences, environmental science,

genetics and microbiology have not been given the prominence they deserve in our curricular planning. These disciplines, by their very nature, are interdisciplinary and they have revolutionised the teaching of science in schools in the advanced countries and yet, in India, people are quite content sticking on to the conventional methods of imparting science education as physical/biological sciences and mathematics.

A serious gap, therefore, exists between the level of science to which pupils at the Higher Secondary stage are exposed and higher research institutions. To some extent programmes on the television on scientific discoveries and their applications have given an audiovisual dimension in enriching young minds with the limitless scope of new basic discoveries and their many applications in technological disciplines. This is as far as it goes, but the ideal would seem to be getting children at the plus two level involved in actual experimental planning, use of sophisticated instruments, innovation in techniques and interpretation of scientific data

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and arriving at conclusions under the inspiring guidance of scientists of proven eminence. The spirit of quest for truth in the solution of scientific problems and applying suitable methodologies are best inculcated by making children grow in an atmosphere of science.

With this philosophy in mind, the Bhavan is about to embark on a bold experiment at the Gandhi Vidyashram (GV). The recently formed Madras Science Foundation (MSF), a consortium of eminent emeritus scientists, has joined hands with the Bhavan by publishing science background reading material for aspiring students and the public. The MSF is now having a research project in the Gandhi Vidyashram on Environmental studies in Kodaikanal to be funded by the Department of Environment, Government of India.

The project envisages an in-depth study of the biota hydrobiology, physico-chemical parameters, plankton primary producers, nutrient flow and efflux and last, but not the least, the extent of pollution. In this programme, the less polluted waters in the same elevation as the Kodai lake, the Berijam lake, will be a reference sheet of water for study of the many parameters.

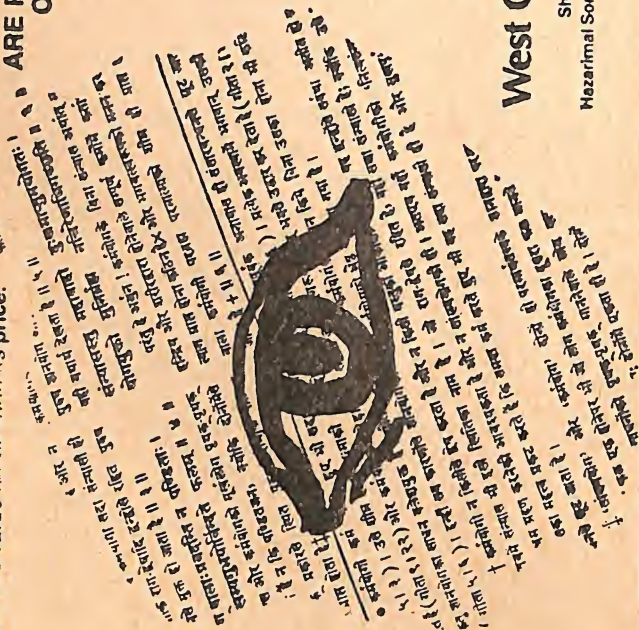
The Bhavan is now embarking on this interaction of research scientists working on the project

by organising their activities in the GV campus. This is expected to lead in the establishment of a Plant Science Research Centre at the Vidyashram in course of time. Vidyarthi could be assigned scientific projects in the broad spectrum of environmental research under the guidance of the investigating scientists. Two eminent biologists of the MSF are the principal investigators of this project: Professors T.S. Sadasivan and T.V. Desikachary whose expertise and long association with the institutions of higher learning could now be brought to the level of the young minds with whom they can share their long experience in planning and executing field studies in natural environment. There is little doubt that Nature is best studied in its own habitat and Kodaikanal offers myriad possibilities in this direction.

If this experiment is successful other collaborations between scientists and scientific institutions and some of the Bhavan's residential schools could be planned. The necessary infrastructure could then be built in the coming years and the experience disseminated to other centres of learning in the country. A new philosophy of interaction between advanced researchers and young aspirants looking forward to a career in science and technology is the aim of this effort. It may be a trendsetter.

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Nuclear Options — Do we have any?

With reference to the disclosure by Dr. A.Q. Khan of Pakistan having the nuclear bomb, Shri K. Subrahmanyam of the Indian Institute for Defence Studies and Analyses has said: "One must admit that in the entire history of nuclear communication never before was such an important message delivered with casual bonhomie, and yet it got across effectively. Every move, it is clear in retrospect, was calculated and carefully executed."

It is not for one having little to do with the defence of the country to tell the Government to do this or that. But as a citizen it may not be improper for me to suggest that the question of India's nuclear options is no longer open to debate. The Government, out of sheer necessity, will have to develop the country's nuclear capability. Shri Subrahmanyam is forthright in this regard.

"India faces a real problem: now that our armed forces know that Pakistan has the bomb, what do we do to keep up their morale? The Chief of the Army Staff has been doing his bit in this regard. But that is not adequate. The armed forces and

the population need reassurance from the political leadership that India is in a position to deter a Pakistani use of nuclear weapons and will not permit a situation of asymmetry in this respect. The Government is not expected to be more specific than that."

As if its experience in the past on three occasions — 1949, 1965 and 1971 — were not enough, Pakistan rattled its sword in the scabbard in January and caused us some anxious moments. In a language as dignified as it was moderate, the President referred to this in his inaugural Address to the Budget session of Parliament, and said that 'serious tension' was generated by the forward movement of Pakistani forces and that Government had to deploy our armed forces for safeguarding the borders in Punjab and Jammu and Kashmir.

Our defence budget for 1987-88 has gone up by 22% over the revised estimates for 1986-87, not because we want war but because our country has to remain in state of defence preparedness. We are paying a heavy price for the action of a neighbour who cleverly conceals his iron fist in his velvet glove. It means little to us if, by way of defence, we are told, as an American specialist, Prof.



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5	Sri Dhirubhai H. Ambani of Reliance Textile Industries Ltd., Bombay	Rs. 10 lakhs

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Executive Officer

Stephen Philip Cohen, has said, Pakistan is saddled with 3 million Afghan refugees. It is certainly to be deplored that, in the present circumstances, there are people in this country who seek to show us in poor light in diplomatic skill. There are others also, no less to be deprecated, who are full of gratuitous advice as to how we can reduce our defence expenditure. Even as talks on de-fusing the tension across the borders go on, America is preparing itself to provide a fresh instalment of massive military aid to Pakistan. In the world of today, each country talks of peace and prepares itself for war. Leaders are clearly failing the people.

The Union Budget: Deficit and Debt

The Annual Financial Statement of the Government of India, or the Union Budget as it is called, is a constitutional obligation under Article 112. In simple terms, it is a statement of estimated receipts and expenditure of the Government for a financial year beginning from April of one year and ending in March the next year. In estimating the receipts and expenditure, there is an element of intelligent guessing under both heads. Hence the 'estimates' are followed the next year with the 'revised' figures and then the 'actuals', the following year. Thus a two-year cycle is necessarily involved in the budget of a year working itself out, or, to put it differently,

to get a correct picture of the flow of funds both into and out of the kitty. A certain measure of certainty of the tax-burden and the price-behaviour in the economy and other policies affecting industry, trade and commerce, at least for two years, is very much to be desired. In this context, Shri N.A. Palkhivala's suggestion of a two-year cycle for the budget is relevant and needs to be given serious consideration.

Let us have a look at the budget magnitudes. The total estimated receipts for 1987-88, both on revenue and capital account, are Rs. 57,254 crore as against the anticipated expenditure of Rs. 62,942 crore. For an ordinary citizen with a fixed income and accustomed to handling two or three thousand rupees a month, these figures in terms of thousands of crores, should be mind-boggling. There was a time, however, when the budget figures were easy of comprehension. In 1960-61 — the end of the Second Plan period during which India embarked on planned development in a big way — the total receipts (actual) were Rs. 2004.46 crore as against an expenditure of Rs. 1826.74 crore leaving an overall surplus of Rs. 177.72 crore (This was Shri Morarji Desai's second budget). If Shri Desai's budget showed an overall surplus of more than Rs. 170 crore, the budget for 1987-88 anticipates a deficit of Rs. 5,688 crore. In this connection, it may be amusing to our readers if we

recall the words of the Taxation Enquiry Commission (Mathai Commission) of 1953-54. The Commission said: *Every effort should be made to enlarge the role of taxation and borrowing in financing development in the public sector and to minimize the role of deficit financing specially in the longer period following the First Five Year Plan.* Did the distinguished members of the Commission lack the vision of the planners of today?

We may be told that both national and per capita income have increased over the years — national income (at 70-71 prices) from Rs. 24,250 crore in 1960-61 to Rs. 59,295 crore in 1985-86 and Rs. 559 to Rs. 786 respectively — a rise of 244.5% and 140.6% respectively. At the same time, the value of the rupee (1960-100) fell to 15 paise in 1985. Where then do the fruits of development lie? It is a small consolation to be told, as the Prime Minister has done, that "we have a good record in price management." It must be said in fairness that the Prime Minister has also added: "It will be a mistake to take too complacent a view of the price situation. The demand and supply balance in a developing economy is always delicate. Any external or internal disturbance can create difficulties. It is essential, therefore, to keep a careful watch on the price situation." "Keeping a watch on the price situation" is an old phrase which no Finance Minister has left out of his budget speech so

far. Experts may not accept the text-book norms of deficit-financing in the economic conditions of India today, especially in view of the goals of planning we have set for ourselves — elimination of poverty and encouragement of growth. But students of economics (who have to write examinations) and laymen (who have to pay for the goods they buy) are apt to get confused in the cacophony of voices.

There is another aspect of the budget which should be a matter of concern to the common man — public debt. The total public debt, both internal and external, of the Government of India stood at Rs. 1,01,592 crore at the end of March, 1987 — which is about 53% of the national income. The burden of internal debt per capita works out to (Rs. 80,642/781 million) Rs. 1032.5. (This is only a broad index which need not be taken very seriously). But it may be worth remembering that, according to one economist, Col-

* According to a study made by the Delhi School of Economics the percentage of population below the poverty line has fluctuated without any trend towards increase or decrease both for the urban and rural population. The absolute population of the poor, however, has been rising at an annual rate of 3.5 million (Rural) and 1.5 million (Urban). Shri N.A. Palkhivala is doubtful if the objective of growth will be achieved by the current budget.

in Clark, the safe limit of public debt is 25% of the national income. Of greater relevance to the present is the burden of interest payments — this will be Rs. 10,650 crore in 1987-88. The significance of the figure will be evident if we recall that in 1960-61 (which year we have taken earlier for purposes of comparison) the total public debt was only Rs. 4739 crore — Rs. 3978 crore internal and Rs. 761 crore external. The trend towards increasing internal debt started from 1960-61 and 1986 and 1987 witnessed a phenomenal rise.

Experts say that we should be less concerned with deficit-financing and debts than with expenditure. Does it make any difference?

It is difficult to get a clear idea of our economy from the Prime Minister's speech unless one can comprehend the significance of percentages such as 5% and 8% growth of the national income and industrial output respectively. Some positive statements are made but they are hedged in with 'ifs' and 'buts' and warnings. Our economy, one feels, is like a train negotiating a bend rather than ascending up a hill or hurtling across the plains.

A parting thought. The Central Budget is not a public hoarding which he who passes on the road casts a glance at or reads casually. The way Doordarshan projected the budget on February 28 made it appear that anyone

could say anything about it — with the viewers none the wiser for it. The time for panel discussion, one feels, should come a few days after the presentation of the budget.

**Bhavaraju Narasimharaoji
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Honorary doctorates conferred by our universities are going cheap and sometimes even becoming controversial. The latest unsavoury episode is that of a Vice-Chancellor deciding on his own to confer the doctorates on two persons (one of them the chief minister of the state concerned) without the approval of the Academic Council. Academic honours do and can gain in value only if the choice falls on men and women who have served the country and the society, intellectually or otherwise, without undue ostentation and without expectation of any reward. It is not so much the deed performed as the spirit that inspires it which should count for recognition. Looking at the honour done to Bhavaraju Nara-



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THE RAJA VEDA KAVYA PATASALA, KUMBAKONAM, was founded, in the year 1542 by the Illustrious Statesman—Administrator — Saint—Advaitha—Vidyacharya, Maharaja Saheb Sri. GOVINDA DEEKSHITHAR, who was the Chief Minister to the Three successive Naick Rulers of Tanjore, viz. SEVAPPA, ACHUTHAPPA & RAGHUNATHA NAICKA, on the Southern Banks of the Sacred River Cauvery, for the Spread of Vedas and Sastras. It has continued to pull through nearly five centuries in spite of adverse circumstances. This is the only PATASALA in Tamil Nadu and perhaps in the whole of India, where all the THREE VEDAS Rig. Yajur and Sama are taught under one roof.

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simha Rao recently by the Nagarjuna University of Andhra Pradesh, this way, one feels happy.

Shri Narasimha Rao, at 73, has a fine record of public service behind him. It is in the field of culture that he has done the most. As the founder of the Triveni Publishers and owner of the Triveni Press of Machilipatnam (1946), Shri Rao has brought out Ramayanam, Srimad Bhagavatam, Jnaneswari Bhagavadgita, all in Telugu, besides a Telugu dictionary, Gandhiji's autobiography (in Telugu), many novels of high literary value and text-books in English, Telugu, Hindi, Tamil and Malayalam. One can understand the dynamism of Shri Rao if it is realised that all this is the work of one man who had to paddle his own canoe. He had abundant goodwill from men in the limelight but little else. That Shri Rao has been keeping aflame that brilliant torch of Indian culture lit 60 years ago, "Triveni" (a quarterly), in the face of overwhelming difficulties, is a tribute to his perseverance and devotion to culture. "Triveni's" founder-editor, Shri K. Ramakotiswara Rao, a soul of goodness if ever there was one, was on the point of giving up the struggle of running the journal when in 1950, Bhavaraju took over the responsibility. The torch could not have been passed on to a worthier man. The journal is still far from being an economic proposition but what sustains Bhavaraju is



his loyalty to the founder and his sense of mission and the support of his scholar-friends.

Bhavaraju Narasimha Rao's gifts are versatile — journalist, writer of short stories and plays, actor, broadcaster, connoisseur of music, and tennis-player. Spotlessly dressed in khadi, he is soft of speech and gentle of manner. Your first impression of the man endures — a gentleman to the finger-tips.

Shri Rao is closely associated with the Bhavan as its Life Member and Vice-Chairman of the Machilipatnam Kendra. The Kendra felicitated him on being the recipient of the honour from the Nagarjuna University at a function held on February 10, 1987. His article entitled "Noble Thoughts for a Happy Life" contributed to 'Bhavan's Journal' of April 1-15, 1986 is worth re-reading. The article reflects the man and his mind. □

Destination Dandi

M. K. Gandhi

What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested? This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary. Of the hundreds of thousands that blessed us during our march and listened to my speeches there will be many who are sure to take up this battle. That alone will be mass civil disobedience.

For the present Dandi is our destination but our real destination is no other than the temple of the goddess of Swaraj. Our minds will not be at peace till we have her darshan, nor will we allow the Government any peace.

Dandi was chosen not by a man but by God. How otherwise could we have chosen for the battle-field of Satyagraha such an out-of-the-way place — a place where no food grains are to be had, where there is scarcity of water, where thousands can assemble only with difficulty, walking ten miles from the railway station, and where if you are travelling on foot, you have to negotiate creeks full of slush and mud? The truth is that in this struggle we have to put up with suffering.

Dandi should be a sacred ground for us, where we should utter no untruth, commit no sin. Everyone coming here should come with this devout feeling in his heart. If you brothers and sisters come forward as true volunteers and commit civil disobedience of the salt law, no matter what force the Government threatens to use against you, and if you do whatever else you may be required to do, we shall have in us the power to attain in a single day what we hold to be our birthright.

Every man's house is his castle. Our body also is a fort of a kind. And once salt has entered that fort, it should not be allowed to be forced out of it even if horses are made to trample on your heads. From today we should begin cultivating the strength of will to see that a fist holding salt does not open even if the wrist should be cut off.

This is a struggle not of one man but of millions of us. If three or four men can fight and win Swaraj, they will rule the country afterwards. Hence, in this struggle for Swaraj millions should offer themselves for sacrifice and win such Swaraj as will benefit the vast masses of the country.

(Excerpt from the Mahatma's speech at Dandi)



Mahatma Gandhi's epic Dandi March recalled: Eye-catching mural unveiled

MEMORIES of Gandhiji's historic Dandi March of 1930, when he left for Dandi — the chosen site for launching the Salt Satyagraha — at 6.30 a.m. on March 12, with 78 of his trusted followers, after taking a vow that he would not return to the Sabarmati Ashram till Independence was won, were revived in Coimbatore, a very active centre of the freedom struggle, 57 years after the event on March 12, 1987 at a colourful and solemn function jointly organised by the Bharatiya Vidya Bhavan and Sakthi Finance.

Providing an appropriate setting for the function was the unveiling, on the day, by Shri Avinashilgam Chettiar, the distinguished nonagenarian Gandhian and social reformer, of a masterpiece of mural depicting the Dandi March on the outer wall of a massive, 80 feet by 12 feet, safe deposit vault of Sakthi Finance Ltd., on D.B. Road, in R.S. Puram, in Bhavan's Coimbatore Kendra building. The design is a unique synthesis of sculpture and painting, the multi-level execution adding to the vitality and clarity.

It was Dr. N. Mahalingam, Chairman of the Sakthi Group, a great patriot, Gandhian and a many-faceted personality, who conceived the idea of the mural which has become the cynosure of many eyes in Coimbatore.

Welcoming the vast and distinguished gathering of over 3,000 which included a large number of veteran freedom fighters, Dr. Mahalingam said that he had chosen the Dandi March theme for the mural for the reason that it was through the Salt Satyagraha that

Gandhiji had brought about, for the first time, mass involvement on an unprecedented scale in the freedom struggle which ultimately brought us liberation from foreign rule. It was necessary that the present and future generations should know fully about it and get inspired by it, he added.

Elegantly executed in pleasing colours, one part of the mural depicts the Epic March and the other, a vast expanse of water, the sky and the rising sun, symbolising the dawn of freedom — political and economic. A mural of this kind and size has perhaps not been put up anywhere else. (See facing page).

The function was to have been presided over by the senior-most living Gandhian, Chairman of Gandhi Peace Foundation and General Editor of Bhavan's publications, Dr. R.R. Diwakar. However, because of sudden indisposition, he could not attend the function.

Dr. G. Lakshimpathi, Honorary Secretary of Bhavan's Coimbatore Kendra, welcomed the gathering.

'The function began with the singing of *Vaishnava Janato*, Gandhiji's most favourite Bhajan, by the students of Bhavan's Coimbatore Kendra.

A special feature of the function was the honouring of some of those who had actually taken part in the Salt Satyagraha. Thus, Shri P.L. Asher who had accompanied Gandhiji to Dandi from Sabarmati Ashram, forming one of the trusted followers, and Shri O.V. Alagesan, a former Union Minister, and Shri G.K. Sundaram, President of Bhavan's Coimbatore Kendra, both of whom had joined the Salt March to



Gandhiji breaking the Salt Law at Dandi, April 6, 1930



Gandhiji after a bath in the sea at Dandi, April 6, 1930



THE 78 WHO ACCOMPANIED GANDHIJI ON THE DANDI MARCH



GUJARAT, 31: 1. Chhaganlal Joshi, 2. Jayanti Parekh, 3. Rasik Desai, 4. Vithal, 5. Harakhji, 6. Tansukh Bhatt, 7. Kanti Gandhi, 8. Chhotubhai Patel, 9. Valjibhai Desai, 10. Pannalal Jhaveri, 11. Abbas, 12. Punjabhai Shah, 13. Somabhai, 14. Has-mukhram, 15. Ramjibhai Vankar, 16. Dinkarrav, 17. Bhanushankar, 18. Ravjibhai Patel, 19. Shivabhai, 20. Shankarbhai, 21. Jashbhai, 22. Haridas Varjivandas Gandhi, 23. Chimanlal, 24. Ramniklal Modi, 25. Haridas Majumdar, 26. Ambalal Patel, 27. Madhavlal, 28. Manilal Gandhi, 29. Lalji, 30. Ratnaji, 31. Puratan Buch.

MAHARASHTRA, 13: 32. Pandit Khare, 33. Ganpatrav Godshe, 34. Bal Kalelkar, 35. Dwarkanath, 36. Gajanan, 37. Govind Harkare, 38. Pandurang, 39. Vinayakrav Apte, 40. Keshav Chitre, 41. Vishnu Pant, 42. Haribhau Mohani, 43. Vishnu Sharma, 44. Chintamani Shastri.

U.P., 8: 45. Ramdihalray, 46. Munshilal, 47. Sumangal Prakash, 48. Jayanti Prasad, 49. Hari Prasad, 50. Jyotiramji, 51. Bhairav Datta, 52. Surendraji.

CUTCH, 6: 53. Prathviraj Asar, 54. Madhavjibhai, 55. Naranjibhai, 56. Maganbhai Vora, 57. Dungarsibhai, 58. Jethalal.

KERALA, 4: 59. Raghavanji, 60. Titusji, 61. Krishnan Nair, 62. Shankaran.

PUNJAB, 3: 63. Pyarelalji, 64. Surajbhan, 65. Premrajji.

RAJPUTANA, 3: 66. Sultansinh, 67. Madan Mohan Chaturvedi, 68. Narayan Dutta.

BOMBAY, 2: 69. Daudbhai, 70. Harilal Mahimtura.

SIND, 1: 71. Anand Hingorani.

NEPAL, 1: 72. Mahavir.

TAMILNAD, 1: 73. Tapan Nair.

ANDHRA, 1: 74. Subrahmanyam.

UTKAL, 1: 75. Motibadas.

KARNATAK, 1: 76. Mahadev Martanda.

BIHAR, 1: 77. Girivardhari Chaudhari.

BENGAL, 1: 78. Durgesh Chandra Das.

Source: "Young India", 12-3-1930

Vedarayam in Tamil Nadu led by Rajaji, participated and spoke at the function.

In his presidential address, Shri Avinashilingam recalled the several phases of freedom struggle under Mahatmaji's leadership, when people were prepared to sacrifice everything, including their lives, for the sake of freedom. His emotion-charged speech enabled the audience to recapture something of the fervour of the days of freedom struggle.

Shri Asher, who was only 16 when he walked the 241 miles (385.6 km) from Sabarmati Ashram to Dandi under the leadership of Gandhiji, recounted how the Mahatma was able to inspire the people and infuse cour-

age in them to face lathis and even bullets with a smile. The only criterion of choosing the Satyagrahis was their sense of dedication and sacrifice.

Shri C. Subramaniam, former Union Finance Minister and presently Vice-President of the Bhavan, brought home the point that the teachings of Gandhiji were more relevant in the present-day India where the cult of violence was spreading like an epidemic. It was a pity, he said, that a country which had non-violently ousted the British was now facing danger from the cult of violence.

Shri Alagesan recalled that the marching song chosen by Gandhiji was *Jaya Jaya Ram*. This literally be-

SALT SATYAGRAHA IN THE SOUTH



If Gandhiji led the march to Dandi for the Salt Satyagraha, Rajaji led the march to Vedaranyam in the South. Rajaji was then the President of the Tamil Nadu Congress Committee and Dr. T.S.S. Rajan, its secretary. Recognising the value of "a unified attack all over India", Rajaji started on April 13, 1930, from Trichy Cantonment to Vedaranyam, which was 150 miles/240 km in Tanjore District. He was joined, in rows of

two, by 96 Satyagrahis. With the patriotic song specially composed for the occasion by Poet Namakkal Ramalingam Pillai, "Kathiyinri Rathaminri" (sans sword, sans blood), on their lips, the satyagrahis marched ahead.

The marchers were received by enthusiastic crowds all along their route to Tanjore. They reached Vedaranyam on April 28, 1930. Rajaji declared from the Vedaranyam camp (organised by Sardar Vedaratnam Pillai) that he would break the salt law on April 30. On that day Rajaji and his 16 fellow-marchers set out towards Edanthevar salt swamp. As C.R. bent down and picked up the salt, he was arrested. After a short trial, he was sentenced to six months' rigorous imprisonment plus a fine of Rs. 200 or, in default, three months' R.I. After Rajaji's arrest, Shri K. Santhanam took up the leadership. The total number of persons arrested during this satyagraha in Tanjore District was 375.

STIR IN COIMBATORE

Coimbatore was stirred deeply by the salt satyagraha at different places in the country. Shri T.S. Avinashilingam, who was not in the Congress at that time, could not resist the call of the country. Taking leave of his friend and brother, Swami Chidbhavananda at Ooty, he sought the membership of the Congress. He was also elected later as the President of the District Congress Committee. On July 6 1930 along with Shri T. Raghavachari, he made salt at Valangulam and both were

arrested the next day.

Among those who joined the freedom movement in Coimbatore at this time and who carried on the struggle for the next quarter of a century were: C.P. Subbiah, K. Subri, N. Subramania Iyer, C. Subramaniam, K.K. Subbiah Gounder, R.S. Srikantha Iyer, Swami Gounder, G.S. Lakshmana, M.A. Easwaran, K.S. Ramaswamy Gounder, R.M. Magudapathi, K.S. Periaswamy, B.K. Nallaswamy, Rangaswamy Reddiar.

came the Ramabam to win India's freedom. A college student, he gave up studies and went to Dandi to join Gandhiji at whose instance he returned to Tamil Nadu and joined the Vedaranyam Salt March led by Rajaji which began on April 13, 1930. (See box matter on Vedaranyam March).

Shri Sundaram dwelt on the difference in outlook between the old Satyagraha campaigns and the modern version of political Satyagraha which was nothing but *duragraha*. The freedom fighters of old used to entreat the authorities to give them the maximum punishment, he said.

DHARASANA SATYAGRAHA



Gandhiji was arrested on May 4, 1930, less than a month after the day (April 6, 1930) he broke the salt

law at Dandi. The Mahatma's arrest set off a fresh wave of revolt. On May 21, 2,500 satyagrahis under the leadership of Sarojini Naidu and Manilal Gandhi raided the Dharasana salt works. The satyagrahis were mercilessly beaten; two died and 320 were injured. An American reporter, Webb Miller, giving an eye-witness account of the satyagraha, wrote: "Although everyone knew that within a few minutes he would be beaten down, perhaps killed, I could detect no sign of wavering or fear.... The marcher simply walked forward and was struck down".

I want world
sympathy in
this battle of
Right against
Wright.
Sardar Mahatma
5.4.30

Shri Giridhari Prasad, an authority on Gita and other sacred lore, also spoke on the freedom struggle.

Shri S.N. Pai, Executive Chairman, Sakthi Finance Ltd., while proposing a vote of thanks, mentioned how by following the precept of Gandhiji that customer is the "most important" person, Sakthi Finance had been efficiently serving its 7,000 shareholders, 35,000 depositors and 10,000 borrowers, thereby gaining the second rank among the 400 finance companies in the country. Within a short period of three years, the Company had built up a strong reserve base, mobilised deposits of Rs. 25 crore, advanced Rs. 35 crore and set up a chain of safe deposit vaults.

Thus it was contributing its mite to the nation's socio-economic growth, he pointed out.



(L to R): Dr. N. Mahalingam, Shri O.V. Alagesan, Shri P.L. Asher, Shri T.S. Avinashilingam, Shri G.K. Sundaram, Shri C. Subramaniam and Shri S.N. Pai.

NOTES & NEWS

BANGALORE KENDRA RAJAJI LITERARY AWARDS

At an impressive function held in Bangalore on February 9, 1987, Dr. V.K. Gokak, Chairman of the Central Sahitya Akademi and one of the versatile Kannada writers, and Dr. Sukumar Azhicode, noted Malayalam writer and educationist, were presented with the Rajaji literary award (for 1986) by the Bharatiya Vidya Bhavan. Shri Ramakrishna Hegde, Chief Minister of Karnataka, presided.

In reply to the felicitations offered, the two eminent litterateurs delivered profound addresses, with quotations from the Vedas and Upanishads. They held the audience spellbound for over 100 minutes and took them to great heights by drawing a comparison between the life as envisioned in the Vedas and the Upanishads on the one hand and the contemporary life and times on the other.

Shri Ramakrishna Hegde, who presented the awards, refrained from



Presentation of Rajaji Literary Awards: Shri Ramakrishna Hegde, Chief Minister of Karnataka, speaking at the function (L to R): Shri. S.R. Venkatachalam, Honorary Secretary of Bangalore Kendra, Shri. C. Subramaniam, Chairman of the Rajaji Centenary Committee and Vice-President of the Bhavan, Dr. Sukumar Azhicode, Dr. V.K. Gokak (hidden), Dr. G.V.K. Rao, Chairman, Bangalore Kendra, and Shri S. Ramakrishnan, Executive Secretary of the Bhavan

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Karnataka Chief Minister Shri. Ramakrishna Hegde flanked by Dr. Sukumar Azhicode and Dr. V.K. Gokak (extreme right) recipients of Rajaji Literary Award

making a lengthy speech as "it will dilute the illuminating lectures delivered by the two great scholars."

Shri C. Subramaniam, Chairman of the Rajaji Centenary Committee and the Vice-President of the Bharatiya Vidya Bhavan, said that this year's presentation of awards was the fifth in the line and that eminent writers of two languages were every year given awards which carry a cash award of Rs. 10,000 besides a 'Tampatru'.

Earlier Dr. G.V.K. Rao, Chairman of the Bangalore Kendra of the Bhavan, welcomed the gathering and Shri S. Ramakrishnan, Executive Secretary of the Central Bhavan, spoke on 'some' facets of Rajaji and his ideals from his personal experience.

Dr. H.K. Ranganath, Director of Programmes, read the citation detailing the achievements of the two awardees.

Sri. S.R. Venkatachalam; Hon. Secretary, Bharatiya Vidya Bhavan, Bangalore Kendra, proposed a vote of thanks.

SEMINAR ON "THE ROLE OF LITERATURE IN BUILDING A NEW INDIA"

THE presentation of the Rajaji Literary Awards to Dr. V.K. Gokak and Prof. Sukumar Azhicode on February 9, 1987 was followed on the next day by a Seminar on "The Role of Literature in Building a New India". Dr. Gokak presided.

The seminar was inaugurated by Shri C. Subramaniam, who pointed out that in recent decades mankind had been acquiring knowledge at a breath-taking pace, but man's wisdom had not kept pace with his knowledge, and on account of this man's welfare and happiness had been shrinking. "Real literature promotes wisdom. We need, in the words of Jawaharlal Nehru, a dynamic minority which can provide leadership," he said.

Shri G.V.K. Rao welcomed the gathering.

In the discussion which followed, a number of scholars and writers participated, Prof. C.D. Narasimhaiah, Prof. Azhicode, Dr. R.R. Diwakar and Dr. P.T. Narasimhachar among them.

Several ideas emerged in the course of the discussion — Literature can produce no immediate practical result: it cannot lead man to the Promised Land. But it can build the builders of the country. It does this by making men and women more sensitive, by training the imagination and refining the mind. India is today facing a crisis created by cruelty and selfishness. It is necessary to cleanse the mind of the

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Seminar on 'The Role of Literature in Building of a New India' (L to R): Dr. G.V.K. Rao, Chairman of Bangalore Kendra, DR. V.K. Gokak, Shri. C. Subramaniam and Dr. Sukumar Azhicode

citizens by leading them along the paths of unselfishness and kindness. It is also necessary to remember our roots. The ideals and the vision which have shaped the distinctive personality of India need to be communicated in the modern idiom, because contemporary writing has a strong appeal.

We need, therefore, a generation of writers who can convey the abiding values of the country so as to appeal to the readers of today. Along with this, vision, the 'Sankalpa' or unswerving will to build a new India has to be forged: literature has to help in creating centres of strength. We need great teachers, who not merely provide information and teach concepts and ideas but can transform the consciousness of students. The life-giving thoughts of at least ten such teachers should be recorded and they should be made

available in libraries in towns and colleges.

Dr. Gokak, in his concluding remarks explained how great literature brought illumination, and gave us insights into human goodness and nobility as also criminality. "The great values which sustain all mankind need to be disseminated. Great writers and great teachers can be the instruments of the transformation of the world and can create a new heaven".

Dr. H.K. Ranganath proposed a vote of thanks.

BHARWARI KENDRA

BHAVAN'S MEHTA VIDYASHRAM CELEBRATES 11TH ANNIVERSARY

THE Bhavan's Mehta Vidyashram, Bharwari, Allahabad, celebrated the 11th Annual Day on February 8, with



Dr. Pati speaking at the Annual Day Sport Meet of Bhavan's Mehta Vidyashram at Bharwari

Dr. Trivikram Pati, Acting Vice-Chancellor of Allahabad University, as the Chief Guest. The function was attended by a large gathering of parents, students and invitees.

Apart from the Annual Sports in which the students of the Vidyashram took part with great verve and enthusiasm, the Vidyashram also organised an Exhibition which displayed drawings, paintings, art-works and handicraft done by the students. The Exhibition was inaugurated by Shri. S.K. Bose, Editor of Northern India Patrika. Smt. Anita Bose distributed prizes to those who won academic distinctions and also to winners in various sports events.



Shri. S.K. Bose (second from right) inaugurating an exhibition at Bhavan's Mehta Vidyashram at Bharwari. To his right is Shri. S.K. Banerjee, Principal of the Vidyashram

Dr. Pati in his presidential address exhorted the students to dedicate their life for the service of others and emulate the example of the illustrious heroes in our epics.

Shri.S.K. Banerjee, Principal of the Vidyashram, thanked the distinguished guests and the audience.



HYDERABAD KENDRA

BHAVAN'S PUBLIC SCHOOL IN HYDERABAD CELEBRATES ANNUAL DAY

BHAVAN'S Public School at Jubilee Hills, Hyderabad, celebrated its Annual Daay on January 24, with Sri. G. Muddu Krishnama Naidu, Minis-



Principal Wg. Cdr. V.R. Raju presenting the report

ter for Education, Government of Andhra Pradesh, as the Chief Guest.

Dr. P. Siva Reddy, Vice-President of the Bharatiya Vidya Bhavan's Hyderabad Kendra, presided over the function which was attended by a large number of parents and well wishers of the school.

Justice Shri. Y.V. Anjaneyulu, Chairman of Bhavan's Hyderabad Kendra, Shri M.V. Subba Rao, Executive Vice-Chairman of the Bhavan's Hyderabad Kendra, and Sri. T.C. Krishnan, Director of Higher Education, Bhavan's Hyderabad Kendra, were among those present.

The highlight of the day was a colourful cultural programme of Dance, Drama and Music presented by the students drawn from all classes. As many as 300 pupils were awarded prizes for proficiency in academic and co-curricular activities.

The Munshi Memorial Gold Medal went to Kum. Mytreyi Bhargavan for securing the highest percentage of marks in Class X Public Examina-

tion. Kum. Aditi Sur of Class V, and Master Sanjeev Tyagi of Class XI received Gold Medals instituted in Memory of the late Shri. Mikkilineni Gopal Rao for securing the highest marks in their respective classes.

Shri Naidu in his speech commended the excellent discipline and the high academic standard of the school. He felt that schools run by institutions like the Bhavan could play a vital role in tackling the problems of extremism, violence and indiscipline. He was happy about the stress the Bhavan laid on moral and ethical values in imparting education.

Principal Shri V.R. Raju detailed the growth of the school from its start in 1979 with 120 students to its present strength of 1170 pupils with Classes I to 12.

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G.P. Ravikumar, M.Sc., M.S.(USA)

Secretary



Captains Deepak Kesavan and Namita Jain receiving the shield

with certain time-tested sense of values based on our culture and traditions so that while receiving modern education, our students also retain their distinctive Indian character."

Activities of the Science Club, Environmental Club and Social Studies Club were meant to reinforce what was being taught in the class rooms. "We help our children to develop well-integrated and balanced personalities, with a grounding in culture and having a scientific temper" he said.

The school aimed at recruiting the best available teaching staff and giving them all opportunities to keep themselves abreast of the latest trends in the field of teaching. This was done by enabling them to attend workshops, Seminars and refresher courses at State and National levels. The Bhavan was having its own teacher education programmes and its teachers always took advantage of them. The school had recently hosted a Conference of the Prin-

cipals' of C.B.S.E. School, which was presided over by the Chairman of the C.B.S.E., Father T.V. Kunnunkal. Many problems connected with the New National Policy of Education were discussed at this conference.

Sports Meet

The Vidyashram's Annual Sports Day was held earlier. Group Captain M.P. Elangovan, Station Commander, Air Force Station, Begumpet, was the Chief Guest who was received by the Principal, Wg. Cdr. V.R. Raju and staff.

The students put up an impressive show with a smart march past, colourful Gypsy Dance, a Butterfly Drill and Ribbon Drill exhibiting excellent and well co-ordinated foot work. The performance of the athletes was also thrilling.

Smt. Parvati Elangovan gave away the prizes to the proud winners. The Vice-Principal, Shri. V.G. Purushotham, proposed a vote of thanks.



CENTRAL BHAVAN

MUNSHIJI BIRTHDAY AS SANSKRIT BAL DIVAS

As part of the Birth Centenary celebration of Kulapati K.M. Munshi, the Saral Sanskrit Examinations Department of the Central Bhavan celebrated his 99th Birthday as 'Sanskrit Bal Divas' on January 15, 1987.

Mahamahopadhyaya Shri. J.H. Dave presided over the function and Shri. Prakash Chandra Tyagi, Examination Secretary, welcomed the

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(L to R) Shri. Prakash Chandra Tyagi, Shri. Ramashankar Tripathi, Mr. J.H. Dave, Acharya Bhaishankar Purohit and Pt. Narbada Shankar Shastri



A scene from a Sanskrit drama presented by the students of Bhavan, A.H. Wadia High School, Andheri, Bombay.

guests. Other speakers included Shri. Bhaishankar Purohit and Shri. Ramashankar Tripathi of Mumbadevi Sanskrit Mahavidyalaya of the Bhavan.

About 500 students of Sanskrit Pathshalas presented interesting cltural programmes and a Kavi Sammelan was also held.

The Chief Guest spoke on the life and achievements of Kulapati Munshi and acquainted the audience with the work he did for the spread of Sanskrit learning.

SHRI JICHKAR GIVES AWAY AWARDS AND DIPLOMAS

AWARDS and diplomas were presented to as many as 100 students of the Bharatiya Vidya Bhavan's Pranal Devkaran Nanjee College of Communication and Management in Journalism, Public Relations, Advertising, Marketing, Printing, Indust-

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rial Relations and Taxation Management, in Bombay on March 4, 1987.

Dr. Shrikant Jichkar, Maharashtra's Minister of State for Finance, while delivering the convocation address reminded the students that merely passing the courses was not enough for success.

More important was the love of learning. One must also discern the good from the bad and imbibe only what was worthwhile, Dr. Jichkar stressed.

Shri V.R. Talvadkar, Honorary Director of the College, commended the academic competence, hard work and diligence of the students. He cautioned against the cramming of textbooks which would hinder the student's ability for analysis and reasoning.

SUBRAMANIA TEMPLE IN PARAKULAM



DEVOTEES of Lord Subramnia, with the blessings of the Kanchi Paramacharya, have resolved to reno-

vate the Subramania Temple at the Parakulam village in Palghat District.

A committee set up for this, with Shri P.S. Raman as President, has announced that it proposes to conduct the Kumbhabhishekam in May 1987 and raise a permanent corpus which would take care of the funds required for the performance of the daily worship.

Donations for this worthy cause may please be remitted to: Shri T.S. Mani Iyer, Treasurer, Shri Subramania Swami Temple Renovation and Kumbhabhishekam Committee, Parakulam Village, Kunissery Post Palghat Dist., Pin: 678681.

AN APPEAL FROM ONE IN DISTRESS

Shri P. Hariharan, 29, whose both kidneys have failed, is awaiting the transplantation of a kidney which has been offered by a relative of his.

However, the transplantation is being delayed because he is not able to raise Rs. 37,000/- required for the operation. The post-operative medical care will also cost him Rs. 600/- a month.

"Bhavan's Journal" readers may please go to Shri Hariharan's aid. Remittances may be made C/o Shri K.N. Viswanathan, 2/389, Telang Cross Road No. 3, P.O. Box 16627, Matunga, Bombay-400 019, (Tel. Nos. 473667, 484618).

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The World of Books



Sri Rama and the Lord of the Christians. By Martin P. Joseph. Pub: Franciscan Brothers, Kotagiri, Tamil Nadu (1985). Pp x+181. Price: Rs. 50.

Here is an attempt — a laborious one — of pointing out similarities in the life and works of Lord Rama and Jesus Christ. The author has heavily relied on Adhyatma Ramayana (pointing out the places at which it differs from Valmiki Ramayana) and the old Testament as well as the New Testament. One point that struck us about the extensive study is that the author has selected the **Stuthis** (hymns of praise) made in honour of Lord Rama (as well as Lord Hari or Lord Vishnu) by almost all the characters appearing in the great epic, including Kausalya, Vasishtha, Ahalya, Guha, Parashurama, Vamadeva, Bharadwaja, Kaikeyi, Hanuman, Jatayu, Sabari, Atri, Vibhishana, Kumbhakarna, Mandodari — a collection of simple men and women, Rishis and saints, friends and foes. All these have stressed the Godhead of Lord Rama. In the description of such Godhead, perhaps they could not avoid the words like Light, Love, Intelligence, Power, Eternity, Wisdom, Truth, Omnipotence, Omniscience and others. Since these symbolize God

it is but natural that they figure in the Bible while describing the works of Jesus Christ. No doubt, the idea of a comparison of Rama and Christ is novel and the author has to be congratulated on the fine effort he has made.

Reviewed By
Prof. V.A. Shenai and
Dr. A.S. Ghosh

The author deals with the various chapters of each *Kanda* (from *Balakanda* to *Uttarakanda*) with short introductions for retaining the continuity of the story, with elaborate annotations and copious use of references to the Bible. He deals with the basic methods of approaching Godhead — Devotion, Action and Knowledge (*Bhakti*, *Karma* and *Jnana*). Thus at one place Rama is quoted to have said, "Devotion to Me is difficult. Yet it gives emancipation. Attain to the highest through My *grace*" (italics ours). He tells Lakshmana, "Knowledge and means of knowing Me, the Supreme Self, is difficult to attain without devotion to Me."

A word of solace to the relatives of a dead person: "For whom are you sorrowful now? What was he to you before creation? He is not yours now, he will not be yours hereafter. All

creatures meet for a while and soon depart, like the sands that are carried away by a stream. All are subject to the influence of time. Birth and death take place as ordained by the Creator. The Self is different from the body and is eternal. False notions about birth and death are superimposed on the soul. Destroy the ego feeling to be free and rise above it. Withdraw the mind from contact with senses and sense objects. Apply your mind and sense to

Rama, (who) is the source of all bliss."

At a time when religious fanaticism tries to separate the followers of different religions from one another, attempts like the present 'one reverse the trend and will help in uniting the people together. Moreover, religion means that which fuses, binds (people) into one. We wholeheartedly recommend this book to those who are interested in inter-religious understanding.

RELICS OF LOVE: Biswakesh. Poets Press, Madras-42. 1986.

RAIN DROPS: A Padmanabhan. Poets Press, Madras-42. 1986.

There are love poems and there are sex poems. The back wrapper of *Relics of Love* proclaims a revolting voice" within, and so it was with some trepidation that I began reading Biswakesh of the Indian Police Service. Evidently what was meant by the phrase was "voice in revolt", though even here, there isn't much to set the Chandrabhag'd on fire. Biswakesh's attitude is somewhere between the sublimity of love and the sensuality of sex. Yayati-like, there have been eager kisses and frantic embraces with seldom a thought for the inevitable approach of old age. Suddenly it is no more possible "to behold love in its naked splendour".

"alas, love shies away
From its belated mission
Hides in secluded corner afraid to show.

Its hurt pride, rusted needs and greying desires.

It says behold me but do not
Hold me in your arms — this is my newest face".

Only "nagging images remain",
but it is as well, for ripeness is all!

One more addition to the list of Indians writing poetry in English is not going to hurt us. Certainly not when it is the turn of an I.A.S. officer who writes journalistic reportage that is often interesting and occasionally elevating. A. Padmanabhan juxtaposes well the living and the dead in 'Ghost'; and 'The Day Starts' is a poignant reminder of the inhumanity doled out to the cows in cities. The four-liner in 'Present Days' is neatly done:

"Gone were the days of calm and quiet
with the old and the young relaxing
in delight;

Now are the days of Blood Pressure
and Tension
with daily chores and woes too
many to mention".

But there are plenty of disappointing rain drops as in 'Krishna' which begins with the river, races back to the mythic hero and precipitately plunges into spaces of mutual admiration society. And 'Nations Blossoms' is more a leaflet appropriate for a Government handout highlighting the Nutritional Meal Scheme during election time.

— PREMA NANDAKUMAR